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This does not apply to religious songs which are sung at certain cult ceremonies. We shall discuss them in the chapter on "Religion" (p. 127).

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Often, but not always, singing of the simplest form accompanies work done by several persons with the object of concentrating the individual's energies by means of the rhythm or to make for greater perseverance. For instance, this may be done while moving heavy objects, when hoeing the field in a group, rowing a boat, cutting trees, etc. Usually the song consists of only two or three words which are first sung by one person in the group and are then imitated by the others until the choir leader gives them a new word, a new "idea."

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Chapter 6

Means of Communication, Trade, Handicrafts

1. Means of Communication

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In a country with as little internal and external trade as Urundi the means of communication are naturally very primitive. The roads connecting villages or districts with each other are simple, narrow, trampled footpaths which circumvent all obstacles by turning to the right or left. Wherever this is impossible, as, for instance, in the extremely rocky quartzite regions of central and east Urundi, obstacles are never moved out of the way but are simply left there, and the traveler has to climb over them. These paths in the quartzite regions are, therefore, extremely difficult to traverse for the non-native burden carrier in a caravan or even for a European. The difficulties are further increased by the fact that all the paths of Urundi and Ruanda tend to reach the hill ridges and highland plains which predominate in this area by the shortest possible route, in order to proceed along there with greater ease. Since many valleys are deeply cut and have steep sides, the paths which go

487 up and down the slopes in a straight line are a real nightmare for any non-Murundi.

Another circumstance which makes journeying more
491 arduous is that in spite of the innumerable streams and rivers there are hardly any bridges (ikiraro) in the whole of Urundi and Ruanda. The chief reason for this defect is the lack of suitable timber in these treeless areas. Even where there is still a sufficient number of trees, a bridge is built only in very rare cases since the entire width of the valley bottoms is usually covered with reed or papyrus swamps through the middle of which weaves a narrow, open watercourse. The swamps are too wide for building bridges.

Usually there is no other way but to wade through the swampy valley bottoms and streams up to one's knees or hips in the black, stinking morass. Only rarely are papyrus fronds or reeds cut down in bunches and piled next to each other and on top of each other to form a kind of floating bridge which prevents the travelers from sinking too deeply into the swamp. When reaching wide, open rivers, such as the Ruvuvu, Akanjaru, Luvironsa, and others, the traveler seeks out well-known fords and wades across, often up to his shoulders in water, and he uses a stick or a spear for support against the force of the
[482] stream. Everything that has to be kept dry must be carried in a bundle on the head. At the same time there is much shouting to frighten away the crocodiles. If the river is too deep,
501 dugouts are used for the crossing, and the shore dwellers make
505 a living at this. [72] If only a few persons and light burdens have to be ferried across, primitive rafts (ikitebo) are used. They are made of several layers of dried papyrus sticks which are tied together (Plate 26b). The rafts may be used a few times until they have soaked up too much water. On the Malagarasi River, large tubs made of tree bark are used. They are big enough for one man or one burden and are pulled and pushed across the river by two or three men who have to swim (No. 19, p. 448).

491 If it happens that a big tree is standing near a deep stream which cannot be forded, it is transformed into a bridge

439 per farsalah [Arab., equal to approximately 35 British pounds],
435 were annually exported to Usumbura from central Urundi. The
wax export amounted to 500 to 700 farsalah a year at 18 to 20
rupees per farsalah. The hides are mostly those of animals who
had to be killed because of injury or sickness since only a few
animals are killed to be eaten or sacrificed (p. 45). Live cattle
are not exported at all because the Batussi owners of the cattle
are very reluctant to part with them. Furthermore, there will
not be a very good market for live cattle as long as they cannot
be transported by rail and steamer to European buyers. Another
serious obstacle to cattle export is the fact that the whole of
Urundi, with the exception of the northern part of it (adjoining
Ruanda) and the vicinity of Ujiji, is surrounded by a broad belt
inhabited by the noxious tsetse fly. Perhaps it will someday be
possible to break through this by means of railroads and special
protective arrangements.

These two local products, wax and cattle hides, form the
bulk of trade. They are exported for the most part from
Usumbura via Kigali to Bukoba or from east Urundi via Ussuwi
to Bukoba. Only a small portion is directed via Ujiji since the
journey across the country to the coast is too long and expensive.

[497] Even the Tanganyika railroad will hardly change this situation
for the time being considering the high freight rates it charges.

482 In 1911 a burden carrier, who carries 60 to 70 pounds and more,
465 received four to five rupees for the distance from Usumbura to
Kigali, eight to nine rupees for the distance from Usumbura to
Bukoba, and seven to eight rupees for the return trip from Bukoba
to Usumbura on which he does not have to carry so unwieldy a
burden as dry cattle hides. Because of sleeping sickness, the
● 487 trade route from Usumbura through the Ruzizi valley to Lake
Kivu is closed.

443 Trading activity at the markets has, of course, also been
affected by sleeping sickness. As recently as 1900 there were
still over a dozen well-frequented markets in a radius of three
hours distance from Usumbura. The market in Usumbura itself
had approximately 5,000 visitors daily. At present, however,
only two markets in this area are still of some importance,
Usumbura itself (Plate 27b) and Kajagga on the northern tip of

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The kings of Ruanda also headed numerous expeditions into the Congo with no definite results other than pillage.

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As a whole, Ruanda is a high, rolling plateau. It was deforested to get rid of wild beasts and to supply pastures and fields for cultivation.

The northwest is a broken, picturesque, wooded region. There stands the chain of volcanoes, practically all of which are extinct today. /24/

The highest peaks are the Karisimbi (1), which is 4,506 meters

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1. Karisimbi, from the word amassimbi, a kind of white shell which the Batutsi of Urundi and Ruanda wear at the neck as an ornament. Because of its color it served to designate the snow that covers the summits, and by extension the highest mountain.

high; the Mikeno (2), or Mukuru mubi (3), which is 4,380 meters high;

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2. Mikeno, from the verb gukena, "to be bare."

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3. Mukuru mubi, "a peak of difficult access."

the Muhabura (4), which is 4,127 meters high; the Sabyinyo (5), which

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4. Muhabura, from the verb guhabura, "to set on the right path," because this mountain serves as a landmark for travelers.

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5. Sabyinyo, "big-toothed father," owing to its volcanic ridges.

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In Mulera there is a market place a few hours from Ruasa. Luhanga, the representative of Nshohozamigo, tried to move the market to the neighborhood of the Ruasa Mission. He thought that he could thereby make the missionaries [165] obligated to him and, on the other hand, increase his profits. It was to be assumed that the highway over the Mission Bridge which everyone takes to Ruweruka and Bugoye would attract even more customers than the old site. However, the expectation was not fulfilled. At first people came out of curiosity, but they soon went back to the old site. This example proves that we are dealing here with old, firmly established traditions.

In the west markets occur three to four hours apart, as Dr. Kandt (1) has already pointed out.

1. Kandt, R., Caput Nili (Berlin, 1904), p. 294.

[493]



Fig. 52. Litter from Mulera. (1/12 actual size.
III 13685. 128 centimeters long.)

In Nyundo the market attracted several hundred people daily between eight and ten in the morning. There were also several middlemen taking part, who collected commissions. To avoid the market tax people also carried on transactions along the roadsides near the market. We observed such small auxiliary markets at the crossroads.

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Communication. The Munyaruanda travels on foot. When several people travel together they move in single file on the well-trodden paths which have been used for centuries. The paths avoid straight lines. They carefully circumvent every obstacle, every stone, every fallen tree trunk. Despite these minor deviations, the course of the path is definitely fixed and determined by the ferries. Nothing could be more incorrect than the assertion heard not infrequently that on a trip any path can be used as long as

487 the general direction is maintained. One must often make considerable detours in order to keep to the more frequented, convenient main arteries. This struck me particularly when, in Njakagungu on the way from Lake Mohasi to Nsasa, I crossed the road that led from Ruanda to Karagwe. The paths hug the ridges of the hills, since travel in the valleys is very difficult because of the many swamps. The constant ascent and descent from one ridge to another makes travel very troublesome.

493 The important people of the country are carried in basket litters (ngobi) on their journeys. The litter is like a woven trough. It is made [166] of bamboo sticks (migano) which run lengthwise and are fastened to each other with strips of rattan. The trough has at least three handles on each side through which are inserted two strong bamboo sticks. The bearers carry these sticks on their heads on round cushions. They move at a gentle trot. The occupant of the litter is in a half-reclining position.

484 The chiefs travel with all the comfort of home; they are, for example, accompanied by two cows (nzishwa) which are milked en route.

[492] Only Europeans ride animals.

491 Until recently bridges were entirely unknown in Ruanda. Now one has been built on land belonging to the Ruasa Mission over the rapids of the Mukungwa which were difficult to cross. Another connects the Issawi Mission with the neighboring hills. It stretches across a swamp.

501 Since ancient times river crossings have been provided with dugouts to ferry travelers. At the Akanjaru ferry near Kihinga, I had an opportunity to see a raft made of reeds and papyrus tied together. The raft was pulled from one shore to the other by means of a rope made out of plaited papyrus. The raft was three meters square and was strong enough to carry seven porters with their loads.

491 The Akanjaru which is one kilometer wide did not have an open surface of water as much as 20 meters wide on which a raft could move. It was a thick papyrus swamp through which we would have had to wade up to our hips at that time if a comfortable crossing had not been built with reeds and papyrus stalks laid next to each other. Small dams are often constructed in the swamps to make a watering place for the cows. If the swamp has a considerable

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285 In the north high, cone-shaped bamboo baskets are used to carry food and charcoal. They are carried on the head on a cushion. Small packages are also often made of banana leaves. These packages are generally wedged between three branches, bamboo stalks, or small bunches of millet straw. In this way they can be held with one hand. Packages are more often used in the south. There, small items and toilet articles are packed for traveling in wide, low baskets made of small sticks, with cone-shaped lids. These are simply placed on the head.

Beer and water are carried in earthen pots with plaited wrappers and covered with banana leaves.

202 In a discussion of the means of communication in Ruanda we must not forget to mention the native telegraph. Drum signals are used to a moderate extent. The king summons his warriors with drums when there is impending danger, but general information is shouted from hill to hill in a particular way, so that Nyanza is always well informed about what goes on in the country. There is news [168] of every European traveler of every cattle theft at the border, and of every sign of unrest throughout the country. The news travels quickly from hill to hill until it reaches the capital. The news service is so good that one could assume there are special persons who are obliged to carry out their duties of signaling promptly.

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438 Arteries of Communication. In conclusion we shall list briefly the chief traffic and trade routes of Ruanda.

1. The path from Bukoba, via Kafuro, Kissaka, and Bugessera, to Nduga is the route along which hides are transported from Ruanda

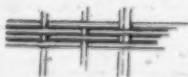
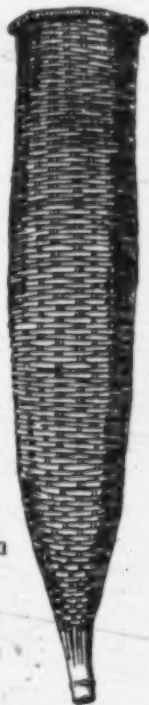


Fig. 54. Pack Basket for Carrying and Storing Food. (1/12 actual size. III E 13688. 140 centimeters high.)

487 to the Uganda railway. It seems that most of the cotton cloth and
438 beads that one sees in Ruanda are also brought this way. Trade along
this route is carried on chiefly by Indians from Kafuro, assisted by



Fig. 55. Traveling Basket
from Ruanda. (1/8 actual
size. III E 6986. 84 centi-
meters high.)

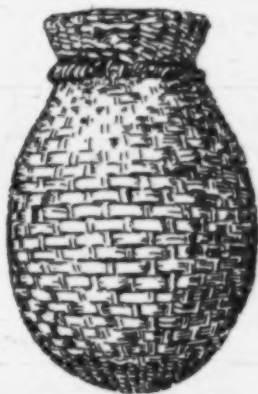


Fig. 56. Pot with Woven
Wrapper, Mulera. (1/8 actual
size. III 13746. 50 centi-
meters high.)

people of Kahigi. I reached this route on my trip from Nyanza by Lake
Mohasi to Nsasa in Njakagungu, a day's journey south of the lake. On
the way I met a trading caravan that exchanged cattle for its ten loads
of cheap cotton material. This new traffic artery was formed to make
a connection with the Uganda Railway.

2. The above route has cut off the old way from Tabora, via
Ussuwi and Kissaka, to Nduga and robbed it of its former importance.
[567] It is said that now this route has a branch along which the Bassuwi
trade in women flourishes. It was along this route that Count Von
Götzen entered the country, the first European to do so.

[169] 3. The route from Nduga via Mukinjaga to Bunyabungu
is the export route for sheep and goats which are exchanged for iron.
Along this route are traded the Mukinjaga mats, well-known throughout
Ruanda.

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438 4. The route from Nduga, via Mulera and Ufumbiro, to Katana is the salt route, along which salt is transported south and sheep and goats north. From Lukara's settlement on the Muhawura, traders without packs reach Katana in four days and return, laden with salt, in six days.

[439] 5. A branch of the latter route runs from Nduga to Bugoye, Kishari, and Lake Edward, and this is the way salt is imported from Lake Edward and iron from the Congo state.

6. Another route, important for iron hoes, is that running from Kishari to Bugoye, Mulera, and Ruweruka, from which the route between Bugoye and Kissaka branches off. The bridge of the Ruasa Mission is a very convenient spot from which to observe traffic with Ruweruka.

7. The Ruzizi route connecting Kisenyi and Ischangi with Tanganyika (Usumbura) is of greatest importance for contraband goods from the Congo state. In this roundabout way ivory and rubber reach Tabora and the railway.

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Chapter 8

Clothing, Ornaments, and Weapons

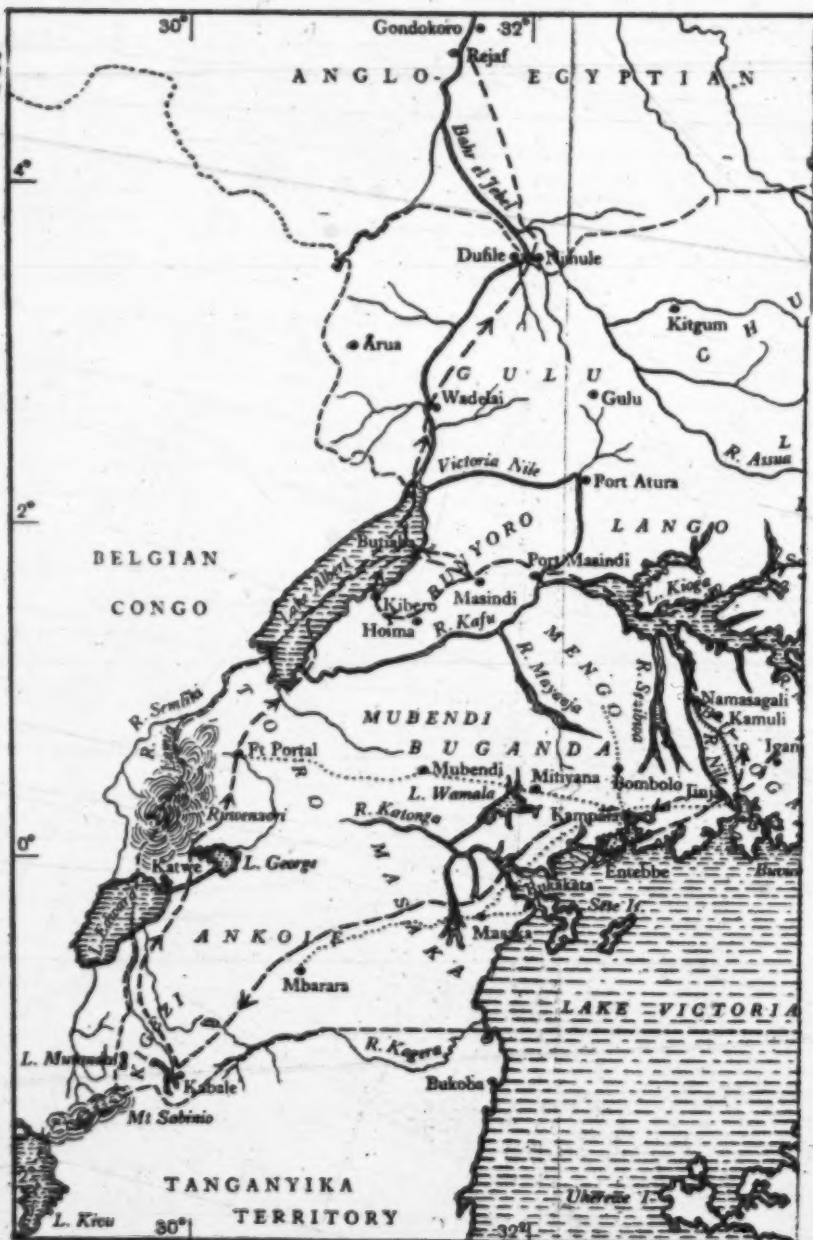
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411 Clothing. In the clothing, ornaments, and weapons of Ruanda a mixture of the style peculiar to the Forest Bantu and characteristic elements from the eastern steppes is evident. Thus, we find both barkcloth and skins used for clothing, anklets made of grass along with wire spirals, and East African round bows with strings made of tendons beside composite bows with strings of bamboo strips. The East African elements are predominant and more apparent, the western elements more or less in the background. The material culture faithfully reflects historical events, and this can be substantiated with anthropological evidence.

291 In view of this, we can easily understand why skins are of prime importance in the clothing of the Banyaruanda. Barkcloth which they are unable to prepare as well as in Kiziba or in Buganda, for example, is of secondary importance. In his ceremonial

7: Roscoe M 5 (1919-1920) 1924

FO42 Rundi FO42

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The red line indicates the route taken by the expedition—The places visited to people Bakya—Bakunta on shore of L. Edward—Katwe and Fort Portal people and L. Salisbury people Bateso—Mt Elgon people Bagesu and Basabei—Busoga

(End plate - Section A)

FO42 Rundi FO42



-The places visited for investigation were: Ankole people Banyankole—Kigezi and Fort Portal people Bambwa and Bakonjo—Bunyoro people Banyoro—Soroti and Basabe—Busoga people Basoga.

[End plate - Section B]